



# THE CHRISTIAN CENTURY.

Volume XIX.

Chicago, Ill., November 6, 1902.

Number 45.

Forgiveness is the most sublime of all the teachings of Jesus. In his illustration of it, he transcended humanity. To forgive a fault in another is nobler than to be faultless. It is our duty to forgive to the uttermost the penitent for their sake; the impenitent for our own. The greater the heart of a man or woman, the less room there is in it for the memory of a wrong. The human soul never appears so strong and beautiful as when it foregoes revenge and dares to forgive an injury!

CHARLES FREDERIC GOSS.

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## EDITORIAL

### PRAYER

Our Father, for the blessings which make life rich and beautiful, we give thee thanks. Especially do we acknowledge with thankful gratitude those mercies which seem so much a part of our lives that we all but forget them. For our homes, our loved ones, our daily bread and the unrecorded gifts of thy hand we render thee our humble and hearty thanks. Help us to live each day as though it were our only day, not overcharged with worldly cares, but conscious that our treasure is not here, and desiring to be joined to thee in thy heavenly Kingdom and to those who are already gone to thee. As Christ's brethren we ask for thy Holy Spirit, the best of all gifts, and in his name we pray for pardon and for peace.

Amen.

### THE QUEST OF UNITY.

To those whose historic task is the promotion of a closer fellowship among the people of God, the signs of the times are heartening to a degree. The air is full of voices insisting upon the sin of division among Christians and calling for a new and deeper effort to regain the lost unity of the church, and with it the ideal of New Testament teaching and life. To the Disciples of Christ these voices are most welcome.

#### I.

In England at the present moment two forces are operating to bring about this result. The one is a distinct movement in the Church of England to foster a greater degree of brotherhood among all believers, and the other is the drawing together of the Non-Conformists in a compact body to resist the aggressions of the conservative administration in its attempt to fasten on the people a galling and humiliating educational measure. At first these two movements might appear to be working in direct antagonism. It must be conceded that in a certain sense the agitation of the Educational Bill has widened the breach between the state church and the free churches. On the surface the battle is between these two massed hosts. Yet even so, the dissenting communions are being drawn together as never before, and their leaders, like Dr. Clifford, Principal Fairbairn and Mr. Price Hughes, seem to them less than ever the representatives of Baptists, Congregationalists and Methodists, as formerly, and are regarded rather as the allied champions of the common cause of religious freedom.

But it must also be remembered that the line is by no means clearly drawn between the two ranks. While the Non-Conformists have gained confidence and unity by the experience, there are many people in the Church of England who believe the government measure to be wrong, and who hold in sympathy with the free churches. This is a cheering sign. The obnoxious measure is losing friends in the ranks of churchmen, and even should it pass, a very considerable section of the Establishment will find themselves in spirit on the side of liberty.

But still more interesting is the attitude assumed by several of the most eminent men in Church of England circles on the question of recognition of other churches, and the lowering of the walls of separation. Most emphatic has been the testimony on this point borne by Bishop Boyd Carpenter of Ripon, in several books, pamphlets and articles on Christian union. Bishop Perowne of Rochester has startled the conservatives and delighted all believers in Christian fellowship by advocating a separation between the priestly and the prophetic functions in the church, thus permitting ministers of other communions to be invited into the pulpits of the Church of England, even though the sacraments should continue the exclusive prerogative of the clergy. And now Canon Henson of Westminster has put into a volume a series of discourses on unity preached recently in Westminster Abbey and in St. Margaret's Church.\* In this exposition of his contention that all Christians should be one, Canon Henson still holds to the historic claims of the Church of England, but he widens the aperture in the door of approach to all other Christians by some several degrees. Against the attitude of superiority usually maintained by his fellow churchmen toward Non-Conformists he utters ringing protests, and contrasts it with the courtesy which generally characterizes the treatment of the Establishment by the free churchmen. He says:

Not a conference or a congress of Churchmen meets without effusive welcome from Nonconformists. A few weeks ago I sat in the Congress Hall at Brighton, and listened to a series of speeches by prominent Nonconformists, all expressing the warmest sentiment of Christian fraternity. I reflected that, by the existing law and current practice of our Church, all those excellent orators and their fellow-believers were spiritual outcasts; that if they presented themselves for the sacrament of unity they would be decisively rejected; that in no consecrated building might their voices be heard from the pulpit, though all men—as in the case of Dr. DALE of Birmingham—owned their conspicuous power and goodness. The contradiction came home to my conscience as an intolerable outrage, and I determined to say here to-day, in this famous pulpit to which your kindness has bid me, what I had long been thinking—that the time has come for Churchmen to remove barriers for which they can no longer plead political utility, and which have behind them no sanction in the best conscience and worthiest reason of our time.

If these sentiments may be uttered by a churchman in the most famous of England's sanctuaries, we may look for a closer binding together of the people of God on that soil where some of the greatest of the saints have wrought.

\*Godly Union and Concord. By H. Hensley Henson, B. D. Longmans, Green & Co., New York. 1902. Pp. 282. \$1.50.

## II.

In Canada also the signs are cheering. A recent General Conference of the Methodist Church held in Winnipeg adopted a broad resolution authorizing negotiations with the Presbyterian and Congregational churches. With that end in view a strong committee was appointed to meet representatives from those denominations and report at the next General Conference. Gratification was expressed at the advances already made, and the present was taken as an opportune time, as shown by the necessity for co-operation in the west, for taking a step in the direction of unity. In its report on this matter the Conference speaks in part as follows:

This Conference declares itself in favor of a measure of organic unity, wide enough to embrace all the evangelical denominations in Canada, and regrets that hitherto all efforts and negotiations have failed to result in the formulation of such a comprehensive scheme. . . . The present conditions of our country and those in immediate prospect demand the most careful economy of the resources of the leading and aggressive evangelical denominations, both in ministers and money, in order to overtake the religious needs of the people pouring into our new settlements, which economy seems impossible without further organic unity or its equivalent. The time is opportune for a definite, practical movement, concentrating attention and aiming at the practical organic union of those denominations already led by Providence into close fraternal relations. In view of the fact that a definite proposal has been discussed to some extent in the press and elsewhere looking to the ultimate organic union of the Presbyterian, Congregational and Methodist churches in Canada, this General Conference, in no spirit of exclusiveness towards others not named, declares that it would regard a movement with this object in view with great gratification, believing that the deliberate, friendly discussion of the doctrinal, practical and administrative problems involved, with the purpose of reaching an agreement, would not only facilitate the finding and formulation of a basis of union, but would also educate the people interested into a deeper spirit of unity, and into that spirit of mutual reasonable concession on which the successful consummation of such movement ultimately depends.

We have no ability to predict the outcome of this effort, but the effort itself is significant and cheering.

## III.

In our own country the indications point to the same quarter of the compass. The literature of Christian unity is growing. The earlier writings of Dr. Briggs on this theme in the *Presbyterian Review*, which probably contain the best summary of the history of irenic movements in the church, have been followed by discussions of the theme from many points of view, but all in hopeful spirit. The Disciples of Christ have contributed not a little to this body of writings. In like manner practical efforts to attain closer relations among Christians have not been wanting. One of the newest and most promising of these movements is that of church federation for social service. We regard this as one of the best agencies for promoting the ultimate unity for which we hope and plead. It is not a theory to which we give our assent, but a practical program to which our energies must be bent. No Disciple who believes in the historic purposes of this people will fail to rejoice at every sign of the coming of the better day, nor to co-operate by all methods in the effort for its realization.

Beloved, let us love so well  
Our work shall still be better for our love,  
And still our love is sweeter for our work.  
And both commended, for the sake of each,  
By all true workers and true lovers borne.

—Mrs. Browning.

**"CARVE ME AN ALTAR HIGHER THA THEN  
CHURCH IN WHICH IT STANDS."**

This is the condition which a young German artist was compelled to comply with in order to marry the daughter of a stern old city councilman in the very ancient and in those days very important town of Altbreisach on the western edge of the Black Forest. The two children played together as children will, and, in spite of the fact that the boy was the son of a poor wood carver and the girl the daughter of an alderman—in those days a position of great social distinction—love grew in their hearts as naturally as roses bloom. But troublous times came. The boy was compelled to leave the city for seven years. He wandered to Neuremberg, where he studied and became skillful in the art of carving under the guidance of the greatest master of the sixteenth century in Germany, Albrecht Duerer. Now he heard that in his native town a high altar was to be built in St. Stephen's minster. Any artist might submit plans for the work. He decided to compete with the rest and returned to Breisach to confer with the council. His great teacher recommended him and wrote a letter to the town council, which had selected him as judge of the plans, approving the designs of Hans Liefrink, their own fellow-townsmen and congratulating them on having in their midst an artist of such great merit. There seemed nothing in the way of the young artist's wooing; but when he asked for the hand of Maria Ruppacher the father, filled with false pride, showed him the door and told him that no wood cutter could ever hope to possess his child in marriage. Maria was immediately confined in a convent and during two years the lovers did not see each other. But as he drove him forth, the alderman had said to the young man with scornful laughter: "Carve me an altar higher than the church in which it stands and, by heavens, you shall marry my daughter." He believed that he was giving his oath to an impossible condition.

Love works miracles. Hans Liefrink shut himself up in his house and for two years he cut and carved on the altar which he had agreed to place in St. Stephen's minster. No man was permitted to see the incomplete work; only when it should be unveiled in the old church would other eyes be allowed to view it; the artist was jealous of his work. The town treasurer had orders to let him have all the money necessary for the altar. The curiosity of the common people grew out of all bounds. The glad day came when the masterpiece stood in the open church. Such a wonder had never been seen in all the world. The altar stood on the floor, but its top was lost in the shadows of the lofty choir arch. There in wood that seemed animated with the divine life the people saw the life-sized forms of God the Father and Christ the Son, standing on billowy clouds in a great company of angels and holding a crown over the head of the virgin mother. The people bowed in wonder before the carved wood.

The high mass was over. The great building was filled with twilight and floating clouds of fragrant incense. The chants of the choir still echoed from the lofty arches. The worshipers gathered in front of the altar to examine it more carefully and to congratulate the young artist on his genius. The burgomaster and all the councilmen, except one who sought to get away through the crowd with his tall, pale and lovely daughter, came round their fellow-townsmen and expressed their astonishment. One generous soul went so far as to intimate that the skillful Hans might some day hope for a seat in the gloomy town hall. The crowd mean-

time was staring at the picture in wood and at the daughter of Alderman Ruppacher, who had not been able to make good his escape and stood leaning against one of the stone pillars of the church. Suddenly the people became aware that the beautiful Maria in wood was none other than the beautiful Maria in flesh and blood. A shout went up from their hearts, for Maria Ruppacher was a favorite in the town. In answer to the challenging exclamations of the people Hans Liefrink admitted that he had cut in the wood the form and face of his own sweetheart because he knew of nothing more beautiful in the world. He then turned to her father and said: "You demanded of me that which you believed impossible. Two years ago you said I must build an altar higher than the church in which it was to stand. On your oath you promised me your daughter Maria. Look up to the vaulted ceiling. This altar is just one foot higher than the ceiling of the church. I have done nothing but bend the slender point of the altar beneath the vault." With wondering eyes the bystanders searched the lofty arch for the proof of the lover's assertion. "It's true, it's true!" they shouted, excited by the discovery and happy over the victory of love's genius. Before the assembled town the keen lover now demanded that the father keep his oath. Alderman Ruppacher was proud of his family name; he was not the man to tarnish it with word breaking. Advancing to the altar, he gave his daughter to the wood carver with the remark that no Ruppacher had ever broken his oath. As this was done some boys ran out and cut down a rose bush, weaving its branches into a laurel for the artist and a wreath for the bride. Three weeks later, before the same altar, occurred the most joyous wedding in the history of Altbreisach; and the city council paid all the expenses.

Such is the story which the people have woven to explain a slight curve at the top of one of the grandest pieces of wood carving in the world. But there it stands to-day, one of the art treasures of Europe. We know that it was erected about 1526, but we are not sure who carved it. In order to appreciate fully the delicate skill of the carver it is necessary to use an opera glass.

#### GLANCE AT THE GLOBE.

##### Evangelism in the Air.

In accord with the decision of the last Presbyterian conference to undertake large evangelistic work during the year steps are being taken to promote the undertaking. The Presbyterian Evangelistic Committee, appointed at the conference, is headed by John H. Converse of Philadelphia, who has contributed \$50,000 for the work. The plan includes, according to Mr. Converse, tent work, nineteen meetings a day, a corps of evangelists, personal workers and singers and thousands of pages of literature. Rev. J. Wilbur Chapman, the prominent evangelist and preacher, has given up his Brooklyn pastorate to devote himself to the supervision of the plans.

##### The Arbitration Committee.

The present prospects for the miners' interests are even brighter than a week ago. Carroll D. Wright, whose sympathy with the miners is well known, has been made a member of the commission with full voting power, being as first appointed only recorder of the commission with no vote. The operators granted this privilege with the greatest grace.

The president, in his instructions to the commission, appealed to them to "endeavor to establish the relations between the employers and the wage-workers on a just and permanent basis" and "to do away with any causes for the recurrence of such difficulties" as have been lately experienced.

The work of inspection of the mines was begun on last Thursday. The commissioners refused to accept a special car offered by President Baer for their use.

##### The British Arbitration Bill.

The leading feature in British politics is the education bill, which the conservatives and Lord Balfour are attempting to pass through parliament. The bill provides that the county councils appoint education committees, which shall superintend the entire public school system, thus doing away with the present school boards, who have had charge of elementary education. Thus there is secured a unity of management.

The contest going on between the two British parties is based upon the fact that denominational schools are brought under public control. The bill proposes that in case of these schools a board of managers be appointed, four by the school itself and two by the public. In return for this representation the public assumes all responsibility for the school, the private subscribers furnishing the buildings alone. The radical party objects to the bill because it does not sweep away church schools entirely.

##### The Matter of Segregation.

The decision of the University of Chicago to "segregate" the men and women of the first two classes of the university has stirred up a wide discussion. Many seem to see in this decision a step toward the taking away of educational privileges from the women. The fact is that this is simply a step in the development of coeducation which is held to as a permanent idea in education. Coeducation has come to stay. The question is, "How may the best results be secured to both men and women in its management?" History has proved that unless coeducation is properly handled disaster comes to the institutions favoring it. The Eastern schools have not adopted the idea because it has not yet been completely worked out, and what the University of Chicago is attempting to do is to find an adjustment which will solve the problem of the proper management of coeducational schools. The Northwestern University also is working at the same problem.

Arbitration in the coal strikes in France has won a victory.

Baron Rothschild has given \$200,000 for a Vienna hospital.

The volcano Santo Maria, in Guatemala, which has been extinct for centuries has been in serious eruption.

Bishop Potter, in a recent book, attributes the Boxer revolt partly to the special privileges enjoyed by Christian missionaries in China.

The Prince of Wales and the Crown Prince of Germany will probably visit the St. Louis Exposition, on the invitation of President Roosevelt.

Marie Corelli, the well-known novelist, has made an attack upon American millionaires, accusing them of "patronage, ostentation and swagger."

Chautauqua Assembly is to have an Arts and Crafts school. The Aula Christi, the Hall of Philosophy and a Business and Professional Men's club have also been subscribed for.

## CONTRIBUTED

### THE PHILOSOPHY OF OUR HISTORY.

ERRETT GATES.

#### III. THIRD PERIOD—THE RESURGENCE OF CHRISTIAN UNION.—1880-1900.

##### 3. The new unity.

No one can fail to recognize the growing fraternity not to say spirit of unity among all Christian people. It is this fundamental unity that makes the inter-denominational agencies of recent years possible. The inauguration of the Sunday school, Christian Endeavor Society, Young Men's Christian Association, with their inter-denominational conventions, is, first of all, the outgrowth of this fundamental unity, and then the cause of it. Notwithstanding the differences among Christians, there is an essential unity. But this unity is not organic. It is not doctrinal altogether. It is spiritual and ethical. Nothing has contributed more to this sense of unity among Christians than the new definition of primitive Christianity. Christians are agreeing as never before as to what Christianity really is. The new appreciation of Christianity as essentially ethical has become a profound principle of unity.

In its influence upon the Disciples of Christ it has resulted in a new appreciation of the Christian states of other Christians. It has not always been the proper or expedient thing among the Disciples to acknowledge the essential and full Christian standing of other religious bodies. One no longer runs the risk of a charge of heterodoxy in the average circle among the Disciples in frankly and unreservedly doing so. It was observed that in the early period, immediately after the separate organization of the Disciples of Christ, an influential element took the position of doubt or actual denial of the Christian standing of those outside of their churches. The famous "Lunenburg Letter" of Alexander Campbell set at rest this difficulty for a great many. It has survived, under one form or another, to the present time. It is not characteristic, however, of an influential element. Manifest Christian character is coming more and more to be the test of Christian standing in place of subscription to certain doctrines or conformity to an external order. All this change is in the interest of a new sense of unity. There are indications of a new co-ordination of the two principles of Christian union and primitive Christianity corresponding to the new definitions of both. Christianity is essentially spiritual and ethical; Christian unity must be essentially spiritual and ethical. It is coming to be felt and spoken with growing confidence that the unity for which Christ prayed was a spiritual unity.

The Disciples have never been clear or sure of the thing they were pleading for when they pleaded for union. Thomas Campbell was not clear in the Declaration and Address as to the character of the unity he desired. By inference he had in mind an organic unity. Alexander Campbell was never consistent in his utterances upon the subject with any ideal of unity. It seemed to take more the form of a uniformity or organic unity. Very widely divergent views have been held by individuals. While the body as a whole has never defined the ultimate condition of the Christian world, they were seeking under the

phrase Christian union or unity. Some have made a distinction between union and unity, but while there is a difference in the two words, neither expresses the form. One word is dynamic, the other is static; neither is descriptive. Whatever the thing may be for which Christian union stands, they may be sure of of this, that they will never have it without knowing it. They may be nearer to the thing than they think, under present conditions, but present conditions are not the thing they are after.

Neither has there been perfect agreement as to the plan or program of bringing about Christian union. Some have advocated the policy of holding aloof from the various parties until they have conformed to primitive faith and practice as understood by the Disciples, for fear of giving recognition to their Christian status and thus taking away the ground of appeal for their reformation. Hence they eschew the principle of co-operation with them as a means of promoting ultimate union with them. To co-operate with them as they are in union evangelistic meetings, interchange of pulpits, missionary work or otherwise, they feel would be to confirm them in their position, consent to their errors and take away the force of testimony against them. Others have maintained that the very way to bring about union is to co-operate with the various Protestant bodies up to the point of full fellowship; understand them and let them understand the Disciples. Still others hold that the way to bring about union is to preach primitive Christianity in season and out of season, in co-operation with the various parties or in separation from them; preach primitive Christianity, and one by one make all persons primitive Christians in the primitive way; that is Christian union.

There is a profounder insight in this last position than at first appears. From the point of view of the new definition of primitive Christianity and the new conception of unity nothing could be more expedient or adequate as a program of union. From this point of view there are more forces working for it, there are more immediate prospects of obtaining it than the Disciples of Christ have ever dreamed in their most exalted moods. In so far as all parties are calling "Back to Christ," and are making insistent the spiritual and ethical elements of true primitive Christianity, they are promoting Christian union. The Disciples contemplate this tide of things with feelings of gratification and hope. It has become a homiletic commonplace with them that when all Christians begin to move toward Christ they will begin to come together. The secret of union is approach toward Christ. This significant movement of the modern Christian consciousness lays upon the Disciples the obligation of a new devotion to Christian union and primitive Christianity. The greatest dissolvent of differences among Christians is primitive Christianity. The movement of modern thought is confirming the fundamental correctness of the principles of the fathers. Thomas Campbell said in the Declaration and Address, "You are all, dear brethren, equally included as the objects of our love and esteem. With you all we desire to unite in the bonds of an entire Christian unity—Christ alone being the head, the center; his word the rule; an explicit belief of and manifest conformity to it in all things—the terms." "A manifest attachment to our Lord Jesus Christ in faith, holiness and charity was the original criterion of Christian character, the distinguishing badge of our holy profession, the foundation and cement of Christian unity."

The highest reach of Christian thought at the opening of the twentieth century is echoing the words of Thomas Campbell at the beginning of the nineteenth century. The royal path to the unity for which Christ prayed lies in preaching and practicing primitive Christianity. The duty of the present hour for the Disciples of Christ toward Christian union is the deepening and intensification of the spiritual unity already existing between all followers of Christ. If that is not the unity they desire or the unity for which Christ prayed it will bring it. The two principles with which the Disciples started which have struggled for ascendancy through all their history have found their true co-ordination with a profounder significance. The principle as a program of Christian union was never truer than it is to-day—the union of all Christians by the restoration of primitive Christianity.

### THE GOSPEL FOR THIS AGE.\*

BY HARVEY O. BREEDEN.

"Neither pray I for these alone, but for all them also who shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us that the world may believe that thou hast sent me" (John 17:20). This divine prayer is prophetic. It is the gospel in outline for every age and peculiarly, emphatically for this age. How perfectly it presents the gospel for this age no man can understand until he has first discovered and analyzed his own age.

In any period of civilization we may discern, underneath all diversities of individual life, a composite photograph to which we give the name "the spirit of the age." The Germans call it the *Zeitgeist*. This spirit is not the same in every age. In Europe a certain period is forever embalmed in history as the age of the renaissance; another as the age of the reformation. What shall we call this age? In the evolution of our complex civilization it becomes increasingly difficult to characterize the spirit of a given age by a single word. We require as many words almost as there are sides to the varied life of the people.

The spiritual prophet of Princeton thus characterizes it: "From the material side we might call it an age of progress; from the intellectual side an age of science; from the medical side an age of hysteria; from the political side an age of democracy; from the commercial side an age of advertising; from the social side an age of publicomania. But looking at it from the spiritual side, beyond a doubt it stands confessed as a doubting age."

However, the three features in the vague outline of the spirit of this age most impressive and striking are its democracy, its commercial unity and its doubt.

#### DEMOCRACY.

In America the present is an age of democracy. The evolution of government has brought us a long way from the throne upon which a king sits sceptered and crowned. Education, science, art, liberty, religion have all descended to the many, and in government the common people reign. The common people are determining our art, our literature, our newspapers, our public schools. All the great formative influences of the nation are in the hands of the democracy.

The origin of democracy must be traced to the Christian religion. The Carol of the Nativity was the birth song of democracy. Jesus Christ was known as

"the Son of a carpenter." He was the original democrat. The "common people heard him gladly." The twelve apostles were from the peasant class. Christianity went out from its birth place appealing to the poor. It was espoused from the most part by what we improperly call the lower classes of society. From that hour until this the great religious movements have all been upheavals from beneath. The Reformation began among the peasant class of Germany. It was lead by the son of a peasant. Puritanism in England claimed a few men of high station, but in the main it was a movement of the lower and middle class of England. Cromwell's army was characterized correctly in the sneer "tapsters and serving men." The great Methodist movement was an uprising of the poor and the outcast. Sydney Smith sneered at the "consecrated cobblers" that constituted its constituency. In our day all the great forward movements of the church have their rise among and gather their recruits from the common people. In every heathen land able generals are leading cohorts and battalions against the strongholds of superstition and sin, but scarcely one of them is "high born." In the home field the same phenomenon is observed. The Salvation Army, with its effective and holy ministries, is chiefly a movement among the lower and poorer classes everywhere. But chiefly, conspicuously, the movement represented by the Church of Christ, with its unprecedented growth and its marvelous conquests, is an inspiration of the common people. It is and has been from its inception a movement upward. Not many noble, not many mighty have been in its ranks, but it has had the potency and promise of the right hand of God and the power of an endless life. Lyman Abbot propounds the query: "Great men! Great movements! What do they mean? We have come to think in America that they mean great people, not great men. We no longer revere kings and prelates and priests and geniuses and leaders; we are the people. The greatness and glory lie in what we call democracy. The secret of great men is God, and the secret of great movements is God. The great men, they are voices from the Infinite speaking to us and calling us to a higher, a diviner life." Great movements are of the people, for the people and by the people.

For the realization of America's hope, the dream of democracy, our own glorious church is almost divinely favored. Of the five great Protestant bodies of America, each numbering more than a million communicants, this one alone was born on American soil. The great Baptist and Methodist churches each claim England as their birth place. Presbyterianism was formulated in Scotland, Lutheranism in Germany, but the Church of Christ had its inception and is having its career in our own beloved America. In its ideals and its form of government it is the complement and satisfaction of democracy. And why not, since both receiving their inspiration and genius from the Palestine Master? Whatever contributions other religious bodies may offer toward the solution of America's problems, it is not extravagant to claim for this movement, by virtue of its ideals, its genius, its individuality and equipment, a most favored place. In its thorough-going democracy it meets the demands of the age. It has heard and seeks to fulfill the prayer of the Lord: "Neither pray I for these alone, but for all them also who shall believe in me—that the world may believe."

#### UNION.

This age is one of mammoth and highly developed

\*President's Address before the International convention at Omaha, Oct. 21. The address will be continued next week.

industries. Colossal combination of money and brains are wielding a power undreamed of in any former age and appalling to all thoughtful men in this age. Partnerships have developed into corporations and corporations into syndicates, and syndicates into the enormous aggregations of capital which, for the want of a more accurate name, we denominate trusts. Railway and steamship mergers are controlling transportation facilities half way around the globe. Our inquiry here is not whether these combinations mean the weal or the woe of the people, the building or the wrecking of humanity, or, indeed, whether their promoters be the captains or the pirates of industry. But we observe the tendency, the trend of the age in business. It is unmistakably toward unity. Commerce and capital have learned the secret of strength. The labor world speaks the same message. Taught by capital that enduring rewards result from organization, labor has immensely improved its condition by the inauguration of unionism. Through all the crafts and trades labor has carried its beneficent principle, so that unionism has become a world power which must be reckoned with to-day. Centralization also prevails in politics. Everywhere men recognize the necessity for co-operation. What shall be the religious realization that must conform to this condition? The talisman is unity.

The demand of the age is for union in Christianity, for a complete realization of the Savior's last prayer for his disciples. Deep soundings in the sea of Christianity reveal the truth that the tides are all toward union in our day. From this dawning of the golden age of the church of the living God back to the "unhappy and unholy divisions" of a century ago seems a far cry. Then warring sects with human names, human ordinances and human tests of fellowship fought with each other with the madness of religious fanaticism. What one built up the other sought to destroy. Fettered by creeds, trammelled by tradition, the Bible became a dead letter. The result was weakness and unhappiness within and infidelity without.

#### THE HOME LAND OF JESUS.

BY H. LAWRENCE ATKINSON.

The Land of Palestine is a fifth gospel. It is itself a witness to the truthfulness of the gospel records. The gospels have a positive verisimilitude which is beautiful when read with the Holy Land as a background or canvas upon which the picture of Christ is painted. In Central Park, New York city, stands Cleopatra's Needle, a monolith seventy feet in height, covered with Egyptian hieroglyphics. This monument was presented by the Khedive of Egypt to President Grant and was brought by Alexander the Great from before the gates of Thebes to the plaza of Alexandria. As one examines this monument and realizes that this very stone stood before Thebes in the time of Moses and that probably Moses himself looked upon it, somehow he feels himself in touch with the times and person of Moses. So it is with the Land of Palestine. A familiarity with its geography and general features makes one feel closer to the times and person of the Master. The Holy Land is a monument to the graphic and photographic truthfulness of the gospel portraiture of Jesus.

Palestine extends from Dan to Beersheba (140 miles) and from the desert to the sea (about 65 miles). It is about the size and shape of the Western Reserve in Ohio. Place it in New York state and let the Hudson river represent the Jordan; from Albany to New

York City would be a little more than its full length; the Connecticut line would stand for the desert boundary; the base would extend as far west as the Delaware river. It is a small country, but its smallness only gives emphasis to its large place in history.

Palestine is a country of great contrasts. Every climate is represented. Above the Jordan valley—running more than a thousand feet below sea level and luxuriant in tropical foliage—towers Mt. Hermon, with its crown of frost and snow. Everywhere it contrasts with the desert about it. On the whole it is called a barren land, but there are fertile tracts scattered over it which make it most conspicuous in comparison with the great deserts about it. By the associations of sea and mountain height, of dew and rain, by spring and river and lake, its wooded slopes, its vine-clad hills and its green pastures—it stood over against the desert as a land flowing with milk and honey.

No other part of our earth, uncovered by water, sinks to 300 feet below the level of the ocean; but in Palestine is a valley from two to fifteen miles broad which falls from the foot of snow-crowned Mt. Hermon, nearly two miles high, to the Dead Sea, 1,292 feet below sea level and 1,300 feet deep. Here flows the Jordan river, symbol of the waters which flow between us and the promised land of immortality; here lies the charnell chamber of the Dead Sea—dead because it is forever absorbing, but has no outlet. No other district on earth combines such varieties of scene, soil, climate and flora as the Land of Palestine.

Palestine is centrally located. On the Euphrates and the Nile lay the two primeval homes of man, while between them lay this fertile, mountainous tract. It also touched the Great Sea and thus led out to the Western world. It was the highway of the nations; history has constantly swept through it—Hittites, Elamites, Chaldeans, Assyrians, Syrians, Persians, Greeks, Romans, Moslems and Frenchmen have each traversed its soil.

Palestine was the Holy Land of Jesus. Nazareth, the home of his childhood and youth, was a secluded spot, yet near the highways of the nations. The scene from the playground of the boys of Nazareth is a magnificent one. You may see, from the top of the hill overlooking the town, the road from the Mediterranean coast to the Decapolis, and a part of the road from Tyre and Sidon to the Sea of Galilee. Roman cohorts and companies, noblemen's chariots, Arab camel caravans, Greek traders and merchants, each and all passed here in the time of Jesus. To the south of Nazareth lies the whole plain of Esdraelon, teeming with places memorable in Israel's history. Esdraelon is the battlefield of the ancient world, the colosseum of three continents. Here are reminders of Barek and Debora, Gideon, Saul and Jonathan, Elijah and Ahab. Through the defiles in Esdraelon's borders surged the armies of Thothmes, Ramses, Shalmaneser, Sargon, Senacherib, Necho, Cambyses, Alexander, Pompey, Vespasian and Titus.

Just over the hills to the east is Capernaum, the home of the greater part of his public life, beside the beach of the beautiful Sea of Galilee. Here in the center of the populations of Galilee of the Nations, numbering between two and three millions (Hast. Dic.), and in the midst of some of the most beautiful scenery to be found anywhere, Jesus walked and talked and wrought.

To the south imagination could easily picture Dothan

and Shechem and Shiloh and Bethel and Gibeon and Bethlehem and a thousand other places with all the sacred associations of Israel's history gathered about them. Above all there was Zion City, the City of David—the city which he was to make the city of the cross and of the Christ—this was his Holy City; and all this made up his Holy Land as well as ours. And to know the Homeland of Jesus is to know him and his mission and his message better.

#### "JESUS CHRIST AND THE SOCIAL QUESTION."

M. B. RYAN.

In this time of social ferment every contribution to the better understanding of the essential principles of social improvement is to be welcomed. Prof. Francis Greenwood Peabody has given to the world, under the above title, a truly noteworthy book. There is nothing of the blaze and blare about it which characterizes much of the writing of the present day which claims to consider sociological matters from the Christian standpoint. There is, however, a solidity of statement and of reasoning in it which gives one the feeling of treading on firm ground; while its whole presentation of the social problem in the light of Jesus' teaching is luminous and helpful in a high degree. It is at once evident that the author is a close and discriminating student of social phenomena, and that he is in profound sympathy with the present passionate protest against social wrongs, and the many-sided struggle after better social conditions. But he has not allowed his emotions to blind him to the real character of the social problem, nor to tempt him into an unwarranted application of the teaching of Jesus to it. He comes to his subject not as an advocate, but as a student and teacher. He looks on his subject without passion and develops it without prejudice. While at the same time there is the warm glow of love for his kind and of intelligent faith in his Master, all through his work. This makes his book an eminently pleasant one to read and ponder. It leaves no sting in the mind or heart. It is like grateful food.

It would be impossible in a notice such as this to give an adequate idea of the ground covered in this work or of the rich treasure of suggestion which it brings to the careful reader. It contains, in all, seven chapters. The first two of these deal with the comprehensiveness of Jesus' teaching and its social principles. From this broad starting point the writer proceeds to consider the teaching of Jesus concerning "The Family," "The Rich," "The Care of the Poor" and "The Industrial Order." The concluding chapter is on "The Correlation of the Social Questions," showing how, both in fact and in the teaching of Jesus, all phases of social life are inter-related and mutually dependent.

The treatment throughout is characterized by great fairness and sanity. Account is taken of the numerous doctrines and schemes by which men in the past and in the present have sought to heal the wounds of society. And it is shown that, while Jesus made no pretensions to social reconstruction and formulated no system of social reorganization, he goes beyond all social doctors in his solution of the social problem. Jesus begins at the beginning. He gives life. He heals the social factor, the individual. He makes right men. He reveals the truth. He inspires. Thus he makes possible a new order of society. He deals with elemental forces primarily. He purposes a new society in which righteousness, peace and joy shall reign. But

his essential provision for that is the new man created in righteousness and holiness of truth. "The social teaching of Jesus is this—that the social order is not a product of mechanism, but of personality, and that personality fulfills itself only in the social order." To produce this *personality*, adequate to the needs of the ideal social state, is Jesus' first aim. "The teaching of Jesus, then, does not pretend to cover the whole range of the social question. It recognizes that the problem of adjusting social environment must be a new problem with each new age; it concerns itself, therefore, with the making of persons who shall be fit to deal with the environment which each new age in its turn presents."

The key to the social teaching of Jesus is given in three principles which are clearly illustrated throughout the book. First, Jesus viewed life from above; second, he approached life from within; third, he impelled life toward a spiritual end, expressed in the phrase, "the kingdom of God." Here was "a social horizon, a social power, a social aim. The supreme truth that this is God's world gave to Jesus his spirit of social optimism; the assurance that man is God's instrument gave to him his method of social opportunism; the faith that in God's world—God's people—are to establish God's kingdom gave him his social idealism." In the application of those three principles to the social problems of our own day Prof. Peabody has helped to unravel many a puzzle and has made the optimism of Jesus far easier for us to share as we face present social conditions.

The book is a healthy corrective to the fruitless exasperation over social wrongs, which much of the sociological literature of the present day is intended to foster; while it brings a mighty stimulus to the social activity of the man who, while he loves his neighbor as himself, recognizes in Jesus the Savior of the world. To such a man this volume sets many a familiar truth in a new and startling light. He finds the way out of the perplexities of our social situation growing brighter as he reads; and his faith receives strong confirmation that the good time will come when the law of love shall prevail among men and when God's will shall be done on earth as it is done in heaven.

#### PRACTICING UNITY.

DAVID H. SHIELDS.

I am deeply interested in the CENTURY's urgent appeal for hastening the reunion of all Christians, but especially am I interested in its call to *practice unity* now. It must be evident to every one of us that we are not using many of the opportunities for the unifying of the church that are at our very door. Pardon personal reference, and I will make plain what I mean by relating my experience. Salina is a town of over eight thousand inhabitants, and has eighteen church organizations. For a number of years the ministers of the city have maintained an association which meets twice a month. German, Swedish and English Lutheran, African and white Methodist Episcopal, two Baptist, white and colored, United Brethren, Presbyterian, Congregational and the Christian Church compose this union. During my five years and a half work here the entire personnel of the association has changed from two to three times, and yet there has been the greatest friendship and closest fellowship manifested at all times. The Christian Church has united in two union evangelistic meetings during this

time. A Congregationalist did the preaching. WE GAINED in every way by it. The churches have many union temperance meetings. We unite for civic purposes. Thanksgiving services are always union. The Ministerial Association planned for the State Inter-denominational Sunday School Convention, which met here in June, and no greater harmony could have prevailed if all had been members of one church.

What has been done here can be done elsewhere. The Christian Church was never stronger, socially, numerically and spiritually, no more loyal to the great interest of the church at large, than now, so its oldest members say. We need to place more emphasis on the things that unite us and less on the things that divide us. Our position forces us to be pioneers in all union efforts. What if this is not ideal, organic union, will it not make it easier to realize such a union ultimately? This fear of appearing to sanction some unscriptural practice or teaching by joining other churches in union efforts seems to me wholly without reason. Unless a man moves every six months he can let the community know through his own pulpit what principles he stands for. The brand of Christianity that is compromised by uniting with other Christians is spurious.

Another thing: Would it not be more courteous, to say the least, in reporting accessions to the church simply to state the number without going into detail about former church relationship, if any? What good does it do to say "Two from the M. E.'s," "Three from the U. B.'s," etc.?

May God grant us wisdom to see clearly and courage to act the man in this greatest problem of the church. MAY HE HELP US TO PRACTICE UNITY.  
Salina, Kansas.

### THE HERITAGE OF THE DISCIPLES.

JESSE B. HASTON.

For all things are yours. 1 Cor. 3:21.

The "church of the future" is surely coming. When this church shall arrive it will most certainly, also, be found to be a church free from the present divided condition. This writer could, for an introduction to this article, fill two pages of the CHRISTIAN CENTURY with quotations from leading men in each religious denomination in this country and England, representing the authors as condemning our present denominationalism in plain and unmeasured terms. The desire for union, at least, is in the air. Moreover, there is much earnest endeavor in all parties religious to get back to the New Testament standard. The New Testament doctrine and ideal of Christian living can be the only final standard of authority, and slowly but inevitably all Christians are coming to that sole standard.

I project myself to-day into that church of the future, and I find that I shall be:

1. An Episcopalian. Opening the New Testament for my direction, I find a Greek word, *episkopos*. From this word we have "episcopal." It is translated "bishop" in the writings of the apostles. The office of bishop or overseer is an apostolic one. If I follow the suggestion of the apostolic church I accept the doctrine of the *episcopacy*. But, as the writings of the inspired fathers are studied, I find further that, as a member of this future New Testament church, I am

2. A Presbyterian. Another word in the original, *Presbuteros*, ("presbyter," "Presbyterian" in English) is translated "elder" throughout the divine oracles. I

accept the teaching concerning the eldership. In history the Presbyterians are found to have contended for this system of government by elders. And I am a Presbyterian because I accept, from my standpoint, the fundamental doctrine of Calvinism. God is sovereign; he is a law-giver. I am a free moral agent under the guidance of God. I am a Presbyterian because the stanchness and sobriety of this people and their reverential spirit in the house of God is a characteristic of Bible religion.

3. I am a Congregationalist. The New Testament church breathes the spirit of freedom, of local self-government. The elders of the first churches were congregational officers, likewise the deacons. I am a Congregationalist because here I find an essential item in apostolic Christianity. Added to this, I am a Congregationalist for the same reason that I am a Democrat, a Republican; because I am an American.

4. I am a Baptist. This, as the above statements, is made most heartily. The Baptists stood through the centuries for loyalty to God's Word, for a "thus saith the Lord." Most gladly do I join the ranks of these people, and because, in fact, my life is pledged to the work of preaching Christian union. In immersion is found a point of union. There is no discussion as to whether immersion is baptism. All agree that this is baptism. I hope for practical union here.

5. I am a Methodist likewise, if the Christian Scriptures are to be my guide. This denomination has stood through the years for vital piety and evangelistic fervor. Are not these things, also, apostolic to the core? I find an urgent need that we subscribe ourselves to these articles of faith.

This might be carried further. But suffice it to say that this coming church will be inclusive, not exclusive. It will include all that is true, all that is in Christ, for Christ only is its creed.

6. Therefore I may say that I am a true Catholic; not a Roman Catholic or any sectarian thing, but, as the word simply means, the catholic that is, in doctrine, life and feeling universal, eclectic, broadly charitable in view of the provincialism of partyism; that is, truly Christ-like. And how shall I be able to reconcile these seemingly warped and *ad captandum* statements? The answer is:

7. Because I am simply a Christian. All things are mine because I am Christ's. The condition in the Corinthian church was a parallel, in embryo, to the condition in Protestantism to-day. Hear the apostle: "Let no man glory in men," or systems or phases of faith. "Other foundation can no man lay than that which is laid, which is Jesus Christ." Are there parties within the Lord's body of people? Hear him: "All things are yours, whether Paul or Apollos or Peter . . . all are yours; and ye are Christ's; and Christ is God's." Has any man or any religious party arisen and taught any doctrine or lived any life which has added to the wealth of the world's spiritual life, that doctrine and that life is ours, for, by taking possession of the broad ground of faith in Christ only as a bond of fellowship between ourselves and all others, we have come into the heritage of all that has gone before. From what a height, if we are yet able, may we look down upon the strifes of sectarianism! What a strategic position has been thrown into our hands! What a responsibility is upon us to carry this message to the ranks of Christendom in this nick of time when the awakening saints wait for a pointing finger, tactful and steady!

"Upon this rock I will build my church, and the

Life  
tiny o

gates of Hades shall not prevail against it." Time prevails over all other standards of faith, over this the enemy shall never prevail. "Thou art the Christ, the Son of God; in thee do I put my whole trust," is the Christian's article of faith and the creed of the church universal that is to be. Here is the philosopher's stone, a magna charta, a will bringing rich heritage indeed.

The greatest task of the Disciples is to make this catholic platform their practical and only standard.

### BOOK REVIEWS.

**The Integrity of Scripture.** Plain Reasons for Rejecting the Critical Hypothesis. By the Rev. John Smith, M. A., D. D., Broughton Place Church, Edinburgh. Fleming H. Revell Co. Price, \$1.25.

As the title indicates, the aim of this book is to maintain the traditional views of the origin and history of the Old Testament books against the prevalent critical views. The book is intended for popular use, as the author frankly confesses that he has but little critical equipment for his task. The fundamental proposition of the author is that the higher critics deny the supernatural element in the Bible, and its claims are, therefore, discredited and its authority destroyed. If this were true, then many of his arguments would be valid and his work valuable. But it is not true, and it does not add to the power of the church to raise a false cry of alarm within its own borders. The contention of such representatives of the critical school as Professors Geo. Adam Smith and S. R. Driver that the history of Israel can be explained only on the basis that God was in it as in no other is set down to their lack of logic or their lack of honesty. This failure to represent honestly the views of its opponents is the great weakness of the book. As it is intended for popular use, it is likely to lead astray those whom it professes to guide.

A certain lack of mental poise is also noticeable in the book. The author mistakes declamation for argument. The repeated assertion that he has proved a thing seems to be taken as equivalent to proof. He criticises the critics for the use of conjecture in reconstructing the history of the Old Testament. But that he can explain the history only by the use of a large amount of conjecture is shown by his attempt to explain the two namings of Bethel and the two accounts of David's introduction to Saul.

But there are many admirable features in this book, one of the best being the author's sturdy defense of the authority of the Bible on the ground of its place in history and its creative power on human character. If he had been true to his contention that Scripture is to be judged by what it does and not by its authorship or date, this book would never have been written. One does not need to write a book of three hundred pages to prove that the Bible is the greatest book in the world and cannot be destroyed. It has weathered many storms and it will survive in spite of defenses such as this book makes. It certainly has suffered grievously at the hands of its friends in all ages. With the purpose of the author we are all in hearty accord, but of the wisdom and adequacy of his defense there is room for honest difference of opinion.

**Life Triumphant, or the Nature Origin and Destiny of Man.** By John E. Read. Introduction by C.

H. Parkhurst. A. J. Holman & Company, Philadelphia. Pp. 505.

"Life Triumphant" is a large volume, handsomely printed and finely illustrated. The subject is one of deep and perennial interest. "Know thyself" is a famous phrase. In this volume one finds a serious and luminous study of the nature or origin and destiny of man by a ripe scholar who has read widely and with discrimination. He has carefully considered the views on life and immortality, which have found expression in the most scientific as well as the best Christian literature of the day. These authors are quoted within the compass of a few pages: John Fiske, *The Destiny of Man*; George T. Ladd, *Outlines of Physiological Psychology*; W. R. Alger, *Doctrine of the Future Life*; R. A. Armstrong, *God and the Soul*; T. J. Hudson, *A Scientific Demonstration of the Future Life*, and many others. "Life Triumphant" is not a work for preachers and scholars alone, but is written in plain popular language and should find a place in the home. As the author says: "The doctrine that conscious life persists brings comfort to those who mourn and should cheer the hearts of those to whom death is yet to come. \* \* \* Phillips Brooks regarded death as an 'event in life' and not at all as the closing of existence." The evidence in favor of this view is very strong. The list of fine illustrations ranging from "The Voyage of Life" to the "Chimes of Victory" is long. The volume gives one a hopeful optimistic view of the victory of faith and is most happily named "Life Triumphant."

\*"A Century of Jewish Missions." A. E. Thompson, 286 pp. Fleming H. Revell Company, Chicago.

In most quarters the sentimental interest in missions for the Jews seems to be waning. It depends chiefly upon an unhistorical interpretation of the Old Testament prophecies referring to the Jewish people and upon the fact that Christianity was born amid Judaism. A more serious and practical consideration, however, is coming in to spur on Christian work among this people—namely, the remarkable power and the influence of the Jews in the world to-day. They stand in the forefront not only in the commercial and financial world, but also in literature, in politics and in science. The strange anti-Semitic movement now sweeping over Europe is only a jealous reflection of this. To gain for Christianity the ten million and more people who now profess the Jewish religion would mean more than their salvation; it would produce a revolutionary power, strong for the uplifting of the world.

Both the sentimental and the practical motive are appealed to by Mr. Thompson in his excellent sketch of missions among the Jews. Perhaps the former is not very convincing, and sometimes he overstates the influence of the Jew in modern life, but nevertheless he makes a strong presentation of his subject. Interesting figures are given also, both in the text and in the appendices. It appears that there are working in this field to-day more than 190 missionary agents, or about one to every 1,000 Jews. England is by far the most active. In the British Isles there are some twenty-seven organized societies with a total of 481 missionaries employed and an annual income of \$503,600. In the United States there are more societies, to be sure, but they are far from a flourishing condition—disorganized and without adequate resources or competent workers, enjoying only about one-tenth the income and using the services of only about one-sixth the workers which the British societies possess.

# The Bible School

## THE DAYS OF ANARCHY.<sup>2</sup>

BY HERBERT L. WILLETT.

The law of human experience attests the fact that groups of men or nations are held to great and successful activities less by the possession of abstract ideals than by the example of noble men who give those ideals embodiment. The children of Israel so long as they had Moses or Joshua to lead them and to serve as a center around which they could organize for a unified, aggressive life, were successful. They came safely through the desert to the borders of Canaan, they had crossed into the new land and had made an attack which disconcerted the resistance of the Canaanites, and had taken possession of some portions of their territory. If it had been possible for them to retain that unity which active military operations made necessary, their growth would have been more rapid and their natural strength would have been conserved; but the central personality was lacking after Joshua's death. There was not one to take his place, as he had followed Moses.

The Canaanites had been by no means driven out or exterminated. They had not even been sufficiently weakened to render the land a matter of undisputed right on the part of Israel. Side by side the two peoples found themselves in different communities, and gradually the Canaanites overcame the advantage which Israel had secured by its military operations under Joshua and forced the intruders into narrow and unhappy conditions. There was among the Israelites no unity of organization; there was no political bond uniting them. "There was no king in Israel, but every man did that which was right in his own eyes." This was the very soil and condition of anarchy, and the future looked dark between the days of Joshua and Samuel.

The tribes had settled in such sections of the country as they could obtain. On the whole the strongest of these tribes was Ephraim and it assumed a certain superiority, both because of this fact and because Joshua had been a member and representative of it, and his tomb was within its borders. Moreover, within this tribe the sanctuary of Shiloh was established, where the tabernacle had its resting place. While there were many other sanctuaries, the presence of the tabernacle at Shiloh gave it certain sanctity which none of the others possessed. At the same time the lack of friendliness between the different sections of the people, which amounted to clan separatism, prevented much intercourse between the tribes and practically limited the religious influence of Shiloh to the single tribe of Ephraim. It can easily be seen, therefore, how low the religious tone of the nation had sunk in this period when it had not as yet acquired the consciousness of national unity.

At such a time as this it was easy to fall under the influence of the Canaanitish worship, especially as the Canaanites represented the more resourceful elements of the community. But to this there must be

added the fact that the religion which the Canaanites practiced appealed most strongly to the sensibilities of a race like the Hebrews. The two divinities worshiped throughout this region, though under various names, represented the nature-worship of the age. One was Baal, the embodiment of strength and ferocity, whose worship was attended by the cruel rites of human sacrifice and fire offerings, and whose idols in the local communities were called the Baalim. On the other hand, the goddess whose sway was widespread in the western land, including Palestine, was the counterpart of the Venus of the Greeks and Romans and her worship was attended with rites so degrading and yet so fascinating to the Hebrews that the problem of moral integrity was enormously increased by the presence of this cult in the land.

It was only a step from this condition to that of actual servitude to the neighboring peoples and to such intruders as invaded Palestine at the harvest season to harry and despoil the land. In later years when the Hebrews had organized their government they were able to protect their frontier against these invasions, but in the times of which we are studying their lack of unity was too great to permit any such concerted action. As a result they suffered constantly, and this suffering was interpreted by the prophets of later years as the direct result of that indifference to the worship of God which characterized the period.

In this situation it was natural that the problem of preservation should be taken up by each community for itself. The tribes were not united nor were their interests common. Therefore whatever spirit of heroism remained in any of these scattered fragments attested itself in the local efforts for protection. There rose up under the moving power of the Spirit of God working for the perpetuity of Israel's religious life men who were called Judges, who undertook the task of military defense of their people. The term Judges does not signify what it means in our vocabulary. It was a word common among the Canaanites and Phoenicians, as is attested by the memorials of these people, and it means the bearer of a staff and therefore a leader in war and in peace. It will be noticed that in the case of Israel the judge assumed his place because of a consciousness of the need of his people and of the call he had received from God to undertake their redemption. The judges were not members of an order. They were not related to each other, nor was there any succession or continuity in their work. At some periods there must have been three or four judges operating in different parts of the country. At other times, probably for considerable periods, there were none of these men living. Thus we notice that Othniel belonged to the tribe of Judah, Ehud was of Benjamin, Deborah was of the tribe of Issachar, though at the time of her leadership she was residing in Ephraim; Barak was from Naphtali, Gideon belonged to Manasseh, Tola was of Issachar, Jair was of Gilead, as was also Jephthah, while Sampson was the hero of the tribe of Dan.

These judges varied greatly in their personal characteristics and in their religious attitude, but they were all patriots and appear to have been the best men of the age and the fittest representatives of that life which was yet crude and imperfect, but which was struggling upward to the attainment of the fuller purposes of God. Their exploits emphasize the fact that in every crisis it is men who are needed to meet the occasion. Such men need to be possessed of a spirit which will lead them to self-sacrifice for the sake of

<sup>2</sup>International Lesson for November 16, 1902. Time of the Judges, Judges 2:7-19. Golden Text: They cried unto the Lord in their trouble and he saved them from their distresses. Ps. 107:19.

the people they lead and to the recognition of the divine purpose for their generation. No more interesting period is witnessed in the life of Israel than that of the judges, even though its moral tone is low and its political condition disheartening. But the nation was gathering itself for larger things. Its misfortunes were the instruments by which God was teaching it the larger knowledge of his will, and when at last it emerged from this age under the leadership of Samuel it possessed qualities and characteristics which could have developed under no other conditions than those of stern and severe hardship, when the nation lapsed from its duties to God.

#### FIVE-MINUTES' SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.

*They cry unto the Lord in their trouble and he saveth them out of their distresses.* Here stands this clear statement from the Word of God, and yet you will hear people expressing their doubts about God hearing prayer and delivering those in distress. Some man has just said to me that all things are controlled by law and that God certainly would not upset or suspend an established law for the comfort of some single individual, but, my friend, you do not know what you are talking about. The wisdom of this world is foolishness with God. Has he not promised to hear? Has he not promised to deliver? Did God ever make a promise and break it? Did he not hear and deliver Moses, Joshua, Samuel, Hezekiah, Elisha, Daniel and those famous three Hebrew young men? Did not he hear the blind beggar, the outcast woman and the thief in his dying agonies? It is true that both testaments are closed, but our God is unchangeable. He is the same yesterday, to-day and forever. He may not do this as you expect it to be done or as you want it to be done. The three Hebrews doubtless did not want to be cast into the fire, but God was with them in the furnace and though they walked through the flames, they came out without the smell of fire. Who will say that God did not deliver them? Here is a man in great trouble, and it seems to get worse and worse and continues year after year, but after a while he comes out from under the cloud like Job and with more strength and richer blessings. Did not God hear his cry and deliver him?

To wait is so important for the Christian. Time works changes. God is never in a hurry, but we go in such a hurry that God calls upon us to wait patiently for him. We must stop having our way. Let him be in the lead. Stop that rush for a moment and let God do what he wants to do with us. He can manage the flowers, the forests and the great sea, but he works with difficulty to manage a man. There is an insurrection all the time in the heart. The will is forever setting up a rebellion. Sorrow humbles the soul and man begins to cry unto God and he hears the prayer and the processes of deliverance are set in motion. It shall come to pass, but you must have patience to wait.

Our Father, thou hast heard and delivered us, and we witness to thy truth. Amen.

Do what you can, give what you have. Only stop not with feelings; carry your charity into helpful deeds.

#### CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

"For Me."

Topic Nov. 16: Isa. 53:6; Luke 22:19, 20; Rom. 5:6-8; I John 3:16.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of

US ALL."

Here is the heart of the Gospel. Here is the history of the human race in epitome. And there is no gain-saying the simple statement of truth. All we have gone astray, we have turned every one to his own way. We need a Savior, one who is mighty to save unto the uttermost. For we are lost. I believe the hearts of all men, in the midst of the bitterness of this universal woe that has come upon us by reason of sin, must at times reach this pathetic wail of the prophet. We have all sinned. What need to argue this? And yet there are great numbers who do not seem to realize their need of a Savior or of salvation.

I wonder sometimes if there is not a failure to emphasize the fact that all have sinned. It seems to me there is a serious want of conscience, of real moral depth, of profound spiritual sincerity. This affects both young and old. It accounts for very much of the indifference and laxness of the people generally in all great moral reforms. Am I wrong about this? How is it, brethren, called with a holy calling? How is it, dear young people of the Christian Endeavor, in your society, in your own heart and life? I ask this, for right here salvation begins. Our sense of sin and our felt need of a Savior must be the beginning of all newness of life. For the world's hope grows out of the blackness of our deep despair. "The Lord hath laid on him the iniquity of us all." Herein is hope, for therein lie all the bitterness, the bloody sweat, the gloom of Gethsemane, the agonizing cry from the cross, the darkness as of doom that fell at midday, when the Christ, the Son of God, suffered once, the just for the unjust, that he might

"BRING US TO GOD."

This is the Atonement. Love explains it—we need no other explanation. There is none other. It is of love—for me, for you, for all. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." (Rom. 8:32.) The sublimest thing in all the gospel is the "At-one-ment." It brings us to God. It makes us "at one" with him and "at one" with each other. Nothing else can. There is no unity save in Christ. Let us understand this. He is our life. It is only as his life is manifest in us that we are saved. "For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Rom. 5:10.

THE LOGIC OF IT.

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." (I John 3:16.) This is the logic of it all. We are saved that we might bear this glad tidings, brothers. We have received life that we may lay down our lives for the brethren. This is love's last and sweetest message. It is for me, for you!

A conference of social and business organizations of Chicago has been organized, with the purpose of securing needed reforms. The immediate work is to secure a new charter for Chicago, and a new constitution for Illinois.

## THE PRAYER-MEETING.

SILAS JONES.

## Malicious Judging.

Topic Nov. 12: Matt. 7:12; Jas. 2:8-13.

Malicious judging is judging for the gratification of envy, jealousy, hatred or revenge. It is the habit of those to whom it is more important that their selfish impulses have the right of way than that the will of God be done on earth as it is in heaven. Their standard of right and wrong is purely personal. They do not trouble themselves about the relation an act sustains to the common good. It may be for the common good or against it. They are troubled when doubt arises concerning their own pleasure. In contrast with this spirit we may consider the feeling of Paul, who rejoiced when Christ was preached, though the preacher thought to secure the afflictions of the apostle. Paul's aim was to magnify Christ, whether by life or by death.

The narrow view is a distorted view. Faults of our own, large enough to attract the attention of all, are not seen by us. If we do take notice of them it is only to make them out something else. At the worst, they are not very serious. We easily overlook the harm they have wrought in other lives. We know how painful it has been to resist the solicitations of pleasure and to walk in the rugged path of duty. Why should any one chide us for bad conduct when we are so weak and beset with so great difficulties? But we proceed to judge another and we do not for a moment consider that pleasure may be as sweet to him as it is to us, and the way of duty just as hard to travel. Then it is our habit to magnify the mistakes of another and to point out all the evil consequences that may flow from them.

In our ignorance we sometimes believe that our uncharitable judgments are to be taken as evidence of our interest in the kingdom of righteousness. We want the world to accept us as prophets whose sole aim is to rescue men from sin. The world is not deceived. It knows a prophet when he comes. If the prophet's rebuke is unusually severe the world may put him to devils. It will never give us the martyr's crown. It will give us the privilege of being without the confidence and sympathy of our fellow-men. The measure we measure will be measured to us again, and so will men reward us for our folly.

The judgments of the Lord are true and righteous. It is our desire not to be condemned when we stand before the judgment seat of God. It behooves us, then, to put from us the spirit of malicious judging; for that spirit cannot meet the approval of God. It will develop character in the wrong direction. The life in which that spirit rules will become unlovely and unfit for earth or heaven. Jesus, our Master, wept over the city that was to mock him and crucify him. Cannot we, for his sake, think kindly of one another and attribute the good motive rather than the evil? If we can our lives will be happier and better and the world will be richer in happiness and goodness.

All along the line of life we must be prepared to erect altars on which we may yield to God in sacrifice, habits, associations, fascinations, which he has revealed as alien to our true well-being. The soul that dares to live this life will find streams flowing from every smitten rock to refresh him and give him strength for the trials of life.

## NEWS NOTES.

The King of Siam is to visit America.

The trustees of the University of Chicago have voted for segregation.

Prof. Woodrow Wilson was installed as president of Princeton University on the 24th.

President Roosevelt issued the regular Thanksgiving proclamation on last Wednesday.

The House of Commons has rejected J. P. Morgan's proposal to build a portion of its projected London subway.

Mr. Carnegie has recently contributed \$185,000 for five branch libraries in Scotland, his native home.

Lady Henry Somerset spoke last week in Tremont Temple, Boston, favoring the proposed district option bill.

Mr. Chamberlain, English Colonial Secretary, will visit South Africa to study its needs at the present time.

James R. Keene, the noted American financier, has just prophesied a long period of prosperity for America.

The Whittier homestead at Haverhill, Mass., recently damaged by fire, is to be restored on exactly the old lines.

Major General S. B. M. Young is to succeed Nelson A. Miles as Lieutenant General of the United States army.

The Boer commanders, Fouché and Joubert, after making speeches in Cambridge, England, narrowly escaped a mob.

At the convention of the Methodist-Episcopal church, held in Cleveland on the 23d, \$300,000 were raised for missions.

The reciprocity treaty between the republic of Cuba and the United States is completed and in the hands of President Palma.

Mrs. Elizabeth Cady Stanton, who died in New York City on the 26th, was the earliest woman suffrage leader in America.

Wu Ting Fang, late Chinese Minister to the United States, has been recalled to China to serve as Minister of Commerce.

Mr. Balfour, Premier of England, has appointed Sir Antony MacDonnell, an Irish home-ruler, as under-secretary for Ireland.

The two leading soft-coal trusts of Pennsylvania are being merged, thus forming by far the strongest bituminous concern in the world.

John D. Rockefeller has given \$500,000 to the Teachers' College of Columbia University, on the condition that a like amount be raised elsewhere.

Senator Hanna stated in an address given at Cleveland Oct. 26 that he would devote his life to the establishment of cordial relations between capital and labor.

Chank Ta Jen, now in England, says that China will look to Japan, the United States and Great Britain should Russia attempt the permanent occupation of Manchuria.

Charles M. Schwab, the American steel "king," who is taking a rest in Europe, has obtained the title of "the mad American," because of his reckless expenditures.

Mr. and Mrs. Ballington Booth, at the head of the Volunteers of America, addressed the meeting in Chicago celebrating the sixth anniversary of the Volunteer movement.

"Mitchell Day" was celebrated in all the principal towns of the anthracite coal regions on last Wednesday, in honor of John Mitchell, the "Moses" of the anthracite miners' strike.

The students at the Michigan Agricultural College at Lansing have revolted because the faculty have suspended seventeen of their number for indulging in a class "scrap." No recitations were held for several days.

Archbishop Ireland, of St. Paul, report affirms, is being considered for the vacancy caused by the death of Archbishop Feehan of Chicago. Bishop Spalding of Peoria is also a possibility.

Secretary Root having found the title to the Panama canal free from cumbrance by France, the only step to be taken before its purchase is a treaty with Colombia. This step is a difficult one, however, on account of the revolutions in Colombia.

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thousand words and should be in our office one  
week previous to date of paper in which they are  
to appear. News letters should be condensed as  
much as possible. News items are solicited and  
should be sent in promptly.**NOTES AND  
PERSONALS**Ari Armstrong is in a meeting at  
Fern Ridge, Ore.The Eugene, Ore., divinity school is  
enjoying a prosperous year.W. S. Lockhart of Macon, Mo., has  
been called to the work at Paola, Kas.E. C. Wells has been called by the  
church at Delphia, Ind., for another  
year.M. M. Davis recently baptized two  
persons of 75 years at the Central  
church, Dallas, Tex.W. R. Jinnett is in a meeting at  
Shirley, Ill. Large audiences and  
great interest.James W. Zachary of Lexington,  
Ky., is the candidate for congress on  
a Prohibition ticket.H. A. Northcutt will re-enter the  
evangelistic field, having resigned as  
pastor at Kirksville, Mo.Chas. E. Powell of Birmingham, Ala.,  
reports for Oct. 27th one confession,  
an old man of 75 years.Bro. A. M. Hootman reports a good  
day the 27th October. Three addi-  
tions, all good people.

The Noblesville, Ind., church is hold-

ing a meeting. Wallace Thorp of  
Crawfordsville preaching.W. J. Russell of Pittsburg, Pa., re-  
cently preached a sermon on "The  
Cause and Cure of Crime."James Small and J. Walter Wilson  
have been at Marion, Ill., for over  
three weeks. About fifty additions to  
date.H. J. Hostetler has been called by  
the church at St. Joseph, Ill., for  
another year, the fourth of his ser-  
vice.J. H. Garrison, editor of the Evan-  
gelist, dedicated the new Christian  
church at Seattle, Wash., Sunday, Oc-  
tober 26.Bro. O. P. Wright has just closed a  
meeting at Brunswick, Ill. Sixteen  
additions, 12 confessions, four re-  
claimed.F. M. Rains is to dedicate the new  
building at Grant City, Mo., Jan. 1.  
J. V. Coombs will begin a meeting  
there the same day.W. H. Waggoner will hold a mis-  
sionary institute this week at Par-  
sons, Kan. Last week he held one at  
Independence, Kas.J. E. Shakespeare, 133 N. State  
street, Chicago, is willing to make en-  
gagements for singing work, not  
farther west than Iowa.H. G. Hill, assisted by Frank C.  
Huston, is holding a meeting at the  
First Christian church, Omaha, of  
which Bro. Hill is pastor.The twenty-fifth anniversary of the  
founding of the Bowling Green, Ohio,  
church will be celebrated Nov. 7. John  
R. Evers is the present pastor.The treasurer of the church at  
Clarksville, Ia., where A. R. Adams  
ministers, reports the church in the  
best financial condition in its history.A. R. Adams, Clarksville, Ia., de-  
livered a sermon recently on "The  
Ideal Home," which was printed in  
full by a number of Iowa newspapers.J. N. Jessup, pastor First Christian  
church at Little Rock, has closed his  
fourth year's work. The church has  
raised \$5,818 for all purposes these  
years.J. Will Walters, Red Oak, Iowa,  
reports one confession on last Lord's  
day, and one at prayer meeting the  
week previous, eight in all added last  
month.C. A. Young, who is holding a  
meeting at Hebron, Neb., has had fine  
hearing, and thus far the additions  
have been two for each day of the  
meeting.Dr. Willett gave an address at the  
annual convention of the Y. M. C. A.,  
held at Whitewater, Wis., Oct. 16-19.  
His theme: "The Task of the New  
Century."Additions reported last week: Bap-  
tisms, 767; from Baptists, 33; fromMethodists, 9; unclassified, 12; total,  
821. Dedications, 2. Owen Liven-  
good.A good meeting is in progress at  
Hebron, Neb. R. A. Schell, pastor;  
Chas. A. Young, evangelist, and W.  
T. Hilton as singing evangelist. Audi-  
ences are excellent.Roland A. Nichols has resigned as  
pastor of the Jackson Boulevard  
church, Chicago. Bro. Nichols will re-  
turn to the Highland Street church of  
Christ, Worcester, Mass.P. L. Campbell, a great nephew of  
Alexander Campbell, and the newly  
elected president of the State Univer-  
sity of Oregon, recently took mem-  
bership with the church at Eugene,  
Ore.Bro. G. W. Coffman, a returned mis-  
sionary from India, writes that he is  
ready to visit churches or conventions  
in the interest of foreign missions.  
Address at 1507 25th street, Des  
Moines, Ia.W. W. Hallam of Shenandoah, Iowa,  
pastor of the North Star and North-  
boro churches, near by, reports good  
progress on the new building at the  
latter place. It will soon be ready for  
dedication.Bros. Lawrence Wright and Wilkin-  
son began a meeting Oct. 26 at Delta,  
Ia., where Bro. L. H. Humphreys is  
pastor. On account of a break in plans  
December is open for further engage-  
ment. Write them, Delta, Ia.

John H. Bicknell, who has been in

**SCIENTIFIC FOOD.****That Cures Patients Quickly.**"My experience with food has been  
considerable."For 20 Years I suffered with chronic  
indigestion and bowel complaint which  
brought on general debility," says a  
gentleman of Danville, Ill. "I was very  
poor in flesh and everyone thought I  
had consumption. I was treated by  
the best doctors of several cities, but  
to no benefit."At last I went to the hospital and  
while there began using Grape-Nuts,  
the physician giving me permission,  
and from that day I commenced to  
gain. By careful diet and using judg-  
ment I gained in flesh and strength,  
my lungs got better and to-day I con-  
sider myself as well as men in general  
at my age of 60 years."The other patients noticed that I  
gained faster under the same treat-  
ment and care and I told them to add  
Grape-Nuts to their diet and be care-  
ful not to eat meat, nor warm bread  
and starchy food. I can now eat any-  
thing in reason; I sleep well; bowels  
are regular and I have gained 22  
pounds in flesh. Grape-Nuts food  
saved my life."It adds to the health and comfort-  
able living, makes the mind clear and  
prolongs life." Name given by Pos-  
tum Co., Battle Creek, Mich.

320

64

3.55

England for the past five years, returned to America Nov. 1. Bro. Bicknell served four years as pastor of the church at Liverpool and one as general evangelist of the English board.

Wm. L. Harris, minister at Valparaiso, Neb., has just completed the third week of a revival meeting, in which he is doing his own preaching. Twenty-two were added on three nights, mostly confessions of heads of families.

Bro. J. L. Thompson reports flourishing work at Hebron, Ind. Evening audiences overflow the house. A union revival has been planned, beginning last Sunday. Bro. Thompson intends following with a ten-days' meeting.

The church at Carneiro, Kas., has just completed its first house of worship. Bro. L. L. Carpenter dedicated it to the work Oct. 26. "The congregations were large, the music grand, the giving generous." Bro. S. W. Elam is the pastor.

Mr. John H. Hudelson of Dallas, Tex., and Miss Flora M. Calhoun of Fayetteville, Ark., were married Oct. 18 in the parlors of the Central Christian church of Dallas, Tex. R. E. Grabel officiated. They will make their home in Dallas.

H. F. Burns writes from Webster City, Ia., that as the result of a two weeks' trial of the "Red and Blue" contest, the attendance has increased 50 per cent and collections 350 per cent. Bro. Burns will begin a meeting Nov. 2d, V. E. Ridenour doing the singing.

We have received a circular of information regarding the Bible College of Missouri for the current session. We are glad to notice the character of the work which is being announced by Dean Lhamon and believe this promises excellent courses for the students of the institution.

The American Christian Missionary Society has received four gifts on the annuity plan since the new missionary year began, two gifts of \$1,000 each and one of \$100. We commend this to our brethren. Write to Benj. L. Smith, Y. M. C. A. bldg., Cincinnati, Ohio.

Professor Willett preached on Sunday morning at the State College of Iowa at Ames. In the afternoon he addressed a union mass meeting in the Congregational church on Bible study and in the evening preached at the Christian church, of which Forrest Ferrall is pastor.

Oliver W. Stewart, a Disciple of Hyde Park, Chicago, is a candidate for the Illinois legislature on the Prohibition ticket. Bro. Stewart is highly commended by many in all parties and is recommended by the "Legislative Voters' League" of Chicago, which gives non-partisan advice to voters.

The Associated Press reports that

President J. W. McGarvey of the Bible College, Lexington, Ky., has asked for letters of dismissal for himself and wife from the Broadway Christian church, because of the decision of the elders to submit to the congregation a proposition to use the organ in the worship.

C. M. Hughes, singing evangelist of Spears, Ky., has been assisting in a meeting at Oxford, Ind. He reports splendid audiences and good interest.

A new church was dedicated recently at Simmonsville, Va. R. W. Lilley, pastor. He reports 22 confessions in a meeting just closed, and work prospering.

H. W. Cies of Hamburg, Iowa, has accomplished a splendid work. L. L. Carpenter dedicated the new building, erected under Bro. Cies' management, Oct. 19. It is a splendid \$7,500 structure. The entire indebtedness was pledged at dedication. B. B. Burton was to begin a meeting there last Sunday.

G. A. Hess of Nora Springs, Ia., has accepted an invitation to speak at Osage, Ia., on the distinguishing principles of the Christian church. The sermon is one of a series arranged for by the pastor of the Congregational church of that place, the series to embrace sermons by preachers of various denominations.

J. H. Wright has closed his Shenandoah, Iowa, pastorate of nearly three years, and is assisting F. B. Elmore of Tarkio, Mo., in a revival effort. Bro. Wright was at one time pastor of the Western Avenue church, of this city, now the Jackson boulevard church, and is an occasional contributor to our columns. He is available for either pastoral or evangelistic work.

What is termed "the greatest revival in the history of Platte City, Mo.," closed on the 27th, B. B. Burton of Des Moines, Ia., as evangelist. Results: Eighty additions to the church, 65 baptisms, 10 by letter, three restored, one from Baptists, one from Methodists. Bro. Burton goes to Hamburg, Ia., for his next meeting. Bro. Louis S. Cupp is the pastor at Platte City.

The new catalogue of Christian College, at Columbia, Mo., is a work of art, copiously illustrated and setting forth in an attractive manner the advantages of that admirable school for young women. We have seen nothing more artistic in such announcements for the year. Those desiring copies may address either of the principals, Mrs. W. T. Moore or Mrs. Luella Wilcox St. Clair, Columbia, Mo.

Boys and girls' rally day occupied a prominent place upon the convention program at Omaha. A special committee appointed for its consideration again heartily commended its plan and observance to the brethren everywhere. Beyond a doubt boys and girls' rally day has come to stay. Indeed it is growing yearly in importance and

appreciation. We earnestly hope that the day is not far distant when it shall be the High Day of the year in our missionary enterprises.

Robt. G. Frank, pastor of the First Christian church of Philadelphia, has arranged for a series of sermons to be preached in his church by prominent preachers of that city, representing the leading denominations, and by Rev. F. D. Power of Washington, D. C., representing the Disciples. The course extends from November to February. The purpose in view is "that a better understanding of the attitude of the various churches toward the whole subject of Christian union may be reached."

Bro. J. H. Hardin announces his readiness to enter the evangelistic field to hold protracted meetings, conduct church institutes or give courses of Bible study. He has also outlined two courses in the work on great reformers as follows: 1. A course in Protestantism. 2. A course in nineteenth century reformation. A review

#### ARE YOU AMBITIOUS?

##### Coffee Makes Some People Helpless.

We inherit our temperaments. Some children are happy and bright, while others are nervous and cross. Care should be taken that the child is given proper food and drink so as not to increase natural nervousness or to bring it on, but this is often overlooked by mothers who permit their children to drink coffee without check.

The wife of a groceryman living in Siloam, Mo., says: "I was born with a nervous temperament, and this was increased by my parents giving me coffee when a child, unconscious of its bad effects on my nervous system. In time, a cup of coffee in the morning invariably soured on my stomach, and a single cup at night would make me nervous and wakeful and often cause a distressing heart-burn. Last year I laid in bed all summer with nervous prostration, a complete wreck from coffee drinking. I craved a good, nourishing, hot drink and commenced to use Postum Food Coffee."

There was a gradual improvement in my health almost from the commencement of using Postum. I could sleep well, the heart-burn and nervousness disappeared, my stomach trouble stopped and now (a year later) I have gone from the sick bed into the store behind the counter day after day; from a helpless to a stirring business woman, with new life and strength, new hopes and ambition; from the pale, weak 102-pound woman to my present weight of 120 pounds. Thanks to Postum.

We carry Postum in stock and recommend it to our customers; we love to sell it and often give a trial quantity to the faltering to induce them to use this health-giving drink." Name given by Postum Co., Battle Creek, Mich.

of the work of the fathers of the Disciples. Both courses are popular in character and very profitable. Bro. Hardin may be addressed in care of the Christian Century, Chicago, or at Liberty, Mo.

The American Christian Missionary Society has been compelled to place four extra orders for the drum boxes to be used in gathering the offerings for boys and girls' rally day. This makes 18,000 boxes sent out to our Sunday schools. The prospect is bright for a great offering. There seems to be much enthusiasm among the Sunday school workers. The receipts are to be sent to Bro. Benjamin L. Smith, corresponding secretary of the American Christian Missionary Society at Cincinnati, and by him divided equally between the National Board and the contributing states.

The responses we have received to the list of questions in the Century of October 23d have been numerous and interesting. We are not prepared as yet to announce the names of the winners. One thing is significant, however, and that is the variety of answers to the two questions regarding the three great watchwords of this movement and the evangelist who has brought most people into the churches of the Disciples. We shall be glad to have still further contributions, particularly on these two subjects, as not one of the lists of answers thus far has satisfied the editors on these two points.

Rev. Geo. F. Hall, who preaches at the Bush Temple of Music, is threatened with a suit for slander at the hands of Richard Mansfield, the actor. On last Sunday Rev. Hall in his sermon stated that he had been "reliably informed that at a recent rehearsal of his company Richard Mansfield cursed and swore because of the fact that theater buildings are occupied on Sundays for religious services." Mr. Mansfield manager has instructed an attorney to demand a retraction by Mr. Hall, with the alternative of a suit. But Mr. Hall declares he has no retraction to make, as he had received his information from a personal friend who had heard Mr. Mansfield's remarks. Mr. Mansfield, on the other hand, declares that he used no such language, and that he has the highest respect for churches and church people; and that he never plays on Sunday.

From every field the cry comes for re-enforcements. Suitable men ready to respond are very scarce. This is the most serious problem before the society. In the coming year the income should exceed \$200,000 at the very least. We have been aiming for three years to reach that amount. Thus far it has not been done. There is need of more men like Gen. Drake and Lathrop Cooley, who will give their thousands to evangelize the world. Not till every church and ev-

## ARE YOUR KIDNEYS WEAK?

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If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle, and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

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**Editorial Note**—If you have the slightest symptoms of kidney or bladder troubles, or is there a trace of it in your family history; send at once to Dr. Kilmer & Co., Binghamton, N. Y.; who will gladly send you by mail; immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing, be sure to say that you read this generous offer in the Christian Century.

ery member of every church is enlisted ought we to be satisfied. Our Lord is enthroned and expectant. He is looking for the realization of the promise: "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall become straight and the rough ways

smooth; and all flesh shall see the salvation of God."

R. S. and M. Smedley, missionaries in Oklahoma, report church of thirty-four members organized at Woodland.

C. H. Hilton has resigned as territorial evangelist for Oklahoma and goes to Blackwell as pastor.



[Swamp-Root is pleasant to take.]

## CHICAGO DEPARTMENT

### Bush Temple of Music.

Dr. Hall preached to an appreciative audience of about the usual number last Lord's day morning. The first appearance of the chorus choir under the leadership of Mr. Preble was at this service and it proved a veritable surprise.

In the evening Home Secretary Benjamin L. Smith's matchless address on the life and works of Alexander Campbell was listened to with wrapt attention by 700 people. Nothing could have been more fortunate than the circumstance of Bro. Smith's being here to give us this address at this particular time. Not only is it a gem in itself, but it served to emphasize the "first principle" sermons which Bro. Hall had been preaching for eight Sundays past, and to give our people a side view of the great purposes back of our movement.

Because of the general rally of Chicago churches in the afternoon, the North Side church dispensed with its evening service, and the pastor, Bro. Spiegel, Sister Spiegel and many of the North Side members were welcome visitors. E. E. H.

### Englewood.

Wednesday evening, October 29, after prayer meeting, a short business meeting was held for the purpose of electing delegates and alternates to the Chicago Christian Missionary society. The following named persons were elected: W. P. Keeler and J. H. Hatcher, delegates, and Mrs. Mattie C. Smith, J. G. Snapp and Orin Stanford, alternates.

Sunday, October 26, many members of the church had the opportunity and pleasure of greeting our sister, Lillian Chalmers-Shaw, who was making a short visit to relatives. Her former Sunday school class also enjoyed a visit from her, at which time she told them she and her husband would leave for China early in 1903 to be absent seven years, and she was going out as a missionary from the Englewood church.

Our C. W. B. M. met at the home of Sister C. G. Kindred, 6346 Parnell avenue, Saturday, November 1, instead of first Lord's day of month as usual. An excellent program was rendered, after which a business meeting was held and at its conclusion Sister Kindred served tea, and an impromptu social was held in order that the members might become better acquainted with each other, and especially with their new president, Sister Knights. Sister Russell, a former member, but now of the North Side, met with them and read an ex-

cellent paper on "Woman's Work in the Home Field."

The choir, which has had a vacation since the first of June, commenced active service again last Sunday with about twenty-five voices. It is the intention, under the efficient leadership of Bro. Chas. McCune, to render even better service than heretofore.

The Bible school, we are glad to note, is taking on new life and we are looking forward to still greater interest and larger attendance. The home department of the Bible school will give an experience social in the church Tuesday evening, November 11. The deferred reception which was to have been tendered Bro. and Sister Kindred by the church on their return from their vacation, but which Bro. Kindred was unable to attend on account of his illness, will be given Tuesday evening, November 4.

O. S.

### Harvey.

The church is enjoying at least a degree of prosperity. During the past week it paid the last of a long standing debt. The property is now free of debt, and while the house does not meet the present needs it will serve for a time. The Bible school is growing rapidly. The pastor has just organized a class of young men. The outlook is hopeful.

### Jackson Boulevard Church.

On Friday evening about seventy-five gathered at the home of Bro. Clark and enjoyed a missionary social.

Bro. Nichols is taking a needed rest in Canada. He will be absent over another Lord's day. In his absence Bro. Lloyd Newcomer preached two excellent sermons on Sunday.

Our people were busy Sunday. Besides the usual morning and evening services, our workers were divided Sunday afternoon. The Junior and Intermediate C. E. met at 3 o'clock. The workers at the Armitage mission were at their post of duty. It was on Sunday at Cook County hospital, and a number of our workers were there, and forty-three attended the missionary rally at the First M. E. church.

We had a splendid C. E. meeting notwithstanding the storm was raging without.

### North Side.

B. L. Smith of Cincinnati preached at the morning service first Sunday in November. All were delighted with his sermon.

The Endeavorers gave Bro. Errett H. Russell and wife a kitchen shower of tin and granite Friday evening, October 31.

A New York magazine, the Concert Goer, for October 18, says: "For six months Frank Croxton has had charge of the People's chorus of forty voices

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at the North Side Christian church, Chicago. The voices had been untrained, and there had been little musical knowledge previously stored by any of the singers, but they were earnest and industrious, and Mr. Croxton was able to give a first public concert with them October 7. They sang anthems with piano and organ, Woodward's 'Radiant Morn,' Cowen's 'Rose Maiden,' 'Bridal Chorus' and some unaccompanied numbers. The selections were presented accurately, if not with any degree of finish. It was inevitable that the interest of the evening should center upon Mr. Croxton's singing of the 'Armorer's Song,' from 'Robin Hood,' and the bass solo in Shelley's anthem for quartet. There is no doubt that Croxton is one of the best low-voiced prospects in the West at this time. One should best say that he is not only a beautiful singer with a voice and method particularly free from unpleasant characteristics. His is a talent that will bring to him within a few years a beautiful individuality that will place him with Baernstein and whoever else may attain to the heights in vocal musical art. O. P. Spiegel is pastor of this church."

October 28 the C. W. B. M. gave a harvest festival, pumpkin pie social at the church, which was enjoyed by a large crowd.

The Songs found in the 1902 Christmas number of the

### Sunday School Musical Quarterly

Are adapted to the special exercises held at Christmas. Price 5 cents each. \$4.00 per hundred.

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## Correspondence

### BALTIMORE LETTER.

The twenty-fourth annual convention of the Christian Missionary Society of Maryland, Delaware and the District of Columbia met last week at Boonsboro, Md., which is a beautiful little town in the Cumberland valley. It has a population of about 800 and six churches. Two of these—Roman Catholic and Methodist—are closed, and another, the handsomest church edifice in the town, is ready to be closed, having only about half a dozen in attendance on Sundays. This is certainly an ideal place for the plea of the Disciples. Christian union ought to be preached more now than ever, especially in those little towns that have half a dozen churches or more and are quite able to support only one church well. The union of all forces in towns under 1,000 would not only be economy in the use of money, but would deepen friendships and be in obedience to the New Testament. But our convention! It was thoroughly good. The attendance was not so large as formerly, but the usual amount of work was done and done well. A full quarter of a hundred preachers were in attendance, and these were W. S. Hoye, H. C. Kendrick, J. R. Gaff, E. B. Bagby, J. A. Hopkins, F. D. Power, F. B. Sapp, Ira W. Kimmel, A. McLean, G. W. Muckle, C. C. Smith, J. O. Shelburne, C. C. Jones, W. F. Shinall, C. W. Harvey, B. A. Abbott, H. W. Talmage, Flournoy Payne, P. P. Hesselvander, M. H. H. Lee, E. C. Harris, Jacob Walters, O. G. Hertzog, W. H. Dickerson, and the writer. Four new pastors have come into the district since our last convention—Payne at 25th Street and Shelburne at Riverside Park, Baltimore; Sapp at H Street, Washington, and Hesselvander at Martinsburg, W. Va. Two new churches have been added to our list—Martinsburg and Riverside Park. The evangelizing board raised more than two thousand dollars and the eight evangelists reported 225 additions. J. O. Shelburne, who labored a part of the time out of the district, reported 195 sermons and 175 additions. The mission churches did well last year, every one of them, and the reports of all the churches were good.

The woman's session was very interesting. The ladies who took the chief part were Mrs. J. H. Rosenan, Miss Lizzie Owens, Mrs. Emma Littimore, Mrs. E. J. Auld, Miss Ireland, Mrs. Theo. Fohmey, Mrs. Kendrick and Miss Ellie Newcomer. All the societies reported advanced work. Our women are doing a great work and the call should go through the entire church, "Help those women." The King's Daughters of Calhoun Street

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The pictures are the same as the supplements issued with this paper last week. If you have not seen this BEAUTIFUL AND INSTRUCTIVE CHRISTMAS PICTURE, send Two Cents to the Publishers, A. L. Swift & Co., Chicago

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Sunday School Supply Houses,  
A. L. Swift & Co., Chicago**

church, Baltimore, had a great report. It was: Meetings held in hospitals and homes, 23; visits to the sick, 955; papers distributed in hospitals, 523; bouquets given to the sick, 90; baskets of fruit, 10; glasses of jelly, 40; loaves of bread for the poor, 736; baskets of provisions for the poor, 82; pieces of clothing for the poor, 128; shoes, 18; hats, 6, and supplies a num-

ber of families with coal, clothed four children so they could attend Sunday school, and gave \$5 to the fresh air fund purchased fans for the church, covers and vases for tables, book marks for Bibles, robes for baptism, paid rent for several poor families, gave entertainments at the Aged Women's Home; on Christmas day gave an annual treat to 150 children

from the alleys, who have no Christmas in their homes, giving each child a toy, fruits, candies and cake; furnished nourishment for fourteen weeks for invalid, aided the Silver Cross Home for Consumptives and assisted Calhoun Street church in many ways.

The Sunday schools took up the last day and their reports showed advance. The whole work is full of encouragement. The report of the Tribune Home was read. Church extension was represented by Bro. Muckley, foreign missions by Bro. McLean, and negro evangelization and education by Bro. Smith. Edward B. Bagby succeeds W. S. Hoyer as president. The whole convention was profitable from the convention sermon at the opening by Bro. Sapp to the Endeavor address at the close by Bro. Power. All felt that Bro. Hopkins and his good people knew how to take care of a convention.

I was about to close, but I remembered the educational committee. Its report was fine. They have added fifteen young men. Five are successful pastors, and one is an evangelist whose labors have been greatly blessed. Two are missionaries—Geo. W. Brown, now in India, and C. B. Titus, now in China. They are now adding three young men—two in Bethany and one in Hiram. Their treasurer's report showed that they held in notes and cash \$1,779.94.

The total number of additions for all the churches reached 815, which was 239 more than last year. They gave for foreign missions \$1,021, which was \$74.95 less than last year. They gave for home missions \$855, which was \$69.17 less than last year, but on general receipts and for all purposes they raised \$41,522, which was \$3,828.08 more than last year. For local missions the churches raised \$2,996. The total membership of the churches in the district now is 4,862, and for all missionary work their contributions average nearly \$1.25 per member. J. G. Thompson has been recording secretary of the convention since 1884 and is invaluable in that office. J. A. Hopkins, our corresponding secretary, has been nominated by the Prohibitionists for Congress, but he is not thinking of resigning his pastorate in order to remove to Washington. E. B. Bagby's symposium on the Sunday school was very suggestive and helpful. The whole convention was a blessing. Next year we go to the Vermont Avenue church, Washington. Peter Ainslie.

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## BIBLE BRIEFS

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### PROGRAM FOR 1903.

#### American Christian Missionary Society.

Grateful for the support of the past, your board announces its program for the next year as follows:

The enthusiasm of the Omaha convention evinced the deep determination upon the part of the brethren at large to surpass in this missionary year all previous records in soul-winning. Our brotherhood was never so moved by the passion for evangelism as now. We therefore come to our brotherhood with the following program for our work during the next missionary year, confident of their solid and sustained support:

#### Evangelization.

We should shake America with the old Jerusalem Gospel. Every minister will be asked and urged to hold at least one protracted meeting during the year. We shall urge each of our missionaries to make the work of soul-saving supreme in his field of labor. We shall send out new missionaries just as rapidly as the churches will entrust us with the means to do so.

America is ripe for our plea for Christian union by a return to New Testament faith and practice. Let us follow our divine leader in the wonderful way he is leading us in winning this land to be Immanuel's land.

#### Boys' and Girls' Rally Day.

Our greatest hope of enlargement is in the widespread adoption and observance of Boys' and Girls' rally day. If our children are trained in home missions from their childhood a sense of obligation and opportunity in this great home field will come to bear large fruit. We plead for a general observance of Boys' and Girls' Rally day for America, on Lord's day before Thanksgiving.

The Bible school is a soul-winning, soul-saving agency.

#### Porto Rico.

We have voted to enlarge our work in Porto Rico. The splendid impression made at Omaha by Wm. M. Taylor, the quick response made to the suggestion of help, justifies the board

in planning larger things for that work.

We ask for \$20,000 on the annuity plan for building mission chapels in Porto Rico. Other religious bodies have voted \$80,000 for this purpose.

We have two churches and five mission stations in the island. They are compelled to meet in private houses, in rented rooms and in the open air. If our work is to be made permanent we must provide neat, modest meeting places for them.

We will accept money on the annuity plan, pay the donor, if over 50 years of age, 6 per cent during life, and will at once provide these mission chapels for our growing work in Porto Rico.

#### Other Work.

We point with pride to our work in the East under W. J. Wright. Other fields have yielded abundant harvests also.

We shall push all our home mission work to the fullest extent, and endeavor to make this new year even greater than the last, when our missionaries reported 101 churches organized, 6,419 persons baptized into Christ, and 6,865 added otherwise—a total of 11,284 additions by our home missionaries. To reach these high aims we plead for the continued help and support of our ministers, our church papers and all friends of the cause of Christ.

For the acting board of managers,  
S. M. Cooper,  
Chairman Acting Board.  
Benjamin Lyon Smith,  
Geo. B. Ranshaw,  
Secretaries.

#### CENTRAL ILLINOIS NOTES.

O. M. Kelley has resigned the pastorate of the Tuscola church to accept the work at Mattoon. He is already at Mattoon. A. A. Wilson was the former pastor at M.

T. H. Goodnight, pastor at Milo the last year, has closed his work there and begins at Viroqua, Wis., next Sunday.

The tent meeting at Kewanee closed with fifty-nine additions. There are now 130 members in the church, and it necessitates our moving there to preach every Sunday. We will locate a pastor here and the Kewanee church will pay his salary half his time. The Woodhull or Milo churches will likely co-operate with the church here.

C. W. Marlow, recently with the Woodhull church, is now preaching for the Coleta brethren.

J. T. Stivers, Knoxville, held a meeting at Coldbrook.

Harold E. Monser is now at El Paso with I. W. Lowman in a good meeting. He goes next to Council Bluffs, then probably back to Toulon, then to Princeton, where J. G. Waggoner labors. His work is very satisfactory.

C. J. Lundberg, director of the Kewanee conservatory of music, is now a member of the church there. He

## DO GOOD

With your money and enjoy an income from it while you live by giving to the **Foreign Christian Missionary Society** on the **ANNUITY PLAN**. The income is large, uninterrupted and certain for life. Interest is paid according to age of donor. There is no expense for repairs or taxes. A bond is given to insure prompt payment of interest, semi-annually. It is better than a government bond. One hundred and five gifts have been made, amounting to \$136,800. This plan is especially adapted to those fifty years of age, or older. Full particulars given upon request.

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could lead in a few meetings at a reasonable salary and is qualified as a leader or soloist.

Newton Bundy, Time, preached for Lafayette a short time ago. His throat is in bad shape and he intends to try another climate soon.

J. E. Lynn's meeting at the Howitt Street church, Peoria, was a success. H. H. Jenner, Eureka, is the pastor.

H. H. Peters, Washington, held a good meeting for the church at Putnam.

Jno. R. Golden, Walnut, has revived the church at Cooksville, McLean county.

W. H. Kindred, Eureka, is in a meeting at Oreana.

A. L. Ferguson, Augusta, is closing a four years' pastorate, and C. C. Spencer, Cuba, has resigned. These men will not be idle.

H. H. Shick is busy with the new house at New Boston. They expect to dedicate about Thanksgiving.

The Ipava brethren had an all-day rally October 9. F. W. Burnham, Decatur, made the principal address. C. A. Heckle is the shepherd.

Gilbert Jones, Lafayette, has become the evangelist of the Eighth district, with headquarters at Eldorado.

D. H. Shanklin has closed his work at Toulon.

M. R. Elder is preaching at Ashland.

A. C. Roach, Wyoming.

State Superintendent Bible Schools.

#### Sectional Conference of the N. B. A.

At the sectional conference of the National Benevolent association, held during the recent convention at Omaha, the following officers were elected: President, Mrs. H. M. Meier; vice presidents, Mrs. J. H. Garrison and Mrs. Dr. Kerns; corresponding secretary, Mrs. J. K. Hansbrough; treasurer, Mrs. W. E. Harrison; recorder, Mrs. Richard Dodd. The selection of general secretary is referred to the executive board by the constitution.

Reports were made by representatives of the homes at St. Louis; East Aurora, N. Y.; Jacksonville, Ill.; Cleveland, O., and the proposed home at Loveland, Col. A splendid address was delivered by Geo. H. Combs of Kansas City.

With almost phenomenal rapidity the National B. A. C. C. has become one of the most prominent enterprises of the church and should be fostered by all Disciples. No other interest does more to popularize the church of

the Master than Christian benevolence. All interested in the development of this ministry may write to the general secretary, Geo. L. Snively of St. Louis.

Ministers in all our churches could present no more helpful or inspiring theme to their congregations than Christian philanthropy. Let us all co-operate in restoring to the Church the power that practical Christian benevolence gave to the Apostolic Church. Last year's receipts, \$22,080. This year's receipts, \$61,750.

Geo. L. Snively.

#### SECOND CHRISTIAN CHURCH, BLOOMINGTON, ILL.

Part one. Present status. We have been occupying our parlors for morning service for four weeks. We expect to get into our S. S. rooms for worship next Lord's day. We hope to dedicate early in November. We shall have some cheering news to impart before that event. We are a happy band.

The inception. Bro. J. H. Gilliland, the pastor of the Bloomington Christian church, conceived the idea that the church was too large and unwieldy for effective work commensurate with its ability numerically and financially.

He presented several plans of work looking to increased activity of the congregation. None of these plans met the approval of the official board. They had no plans of their own to propose. So at the morning service Nov. 1, 1900, Bro. Gilliland presented his resignation, to take effect Feb. 1, 1901.

The official board accepted the same. G. W. N.

#### NEIGHBORHOOD TALK

When it takes the form of gossip it is often objectionable. There are times, however, when the discussion of a topic of general interest is productive of much good. Mrs. A. D. Freeman of Morton, Mo., says: "The people are talking about Dr. Peter's Blood Vitalizer and many are now using it. They know my case, how I was afflicted, how long I suffered and how much I spent for doctors and medicine without avail, before I used the Blood Vitalizer. They see me now, well and strong, although nearly 74 years old." In this way does the information spread regarding the health bringing properties of Dr. Peter's Blood Vitalizer. Full information by addressing Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Ill.

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NASHVILLE, TENN.  
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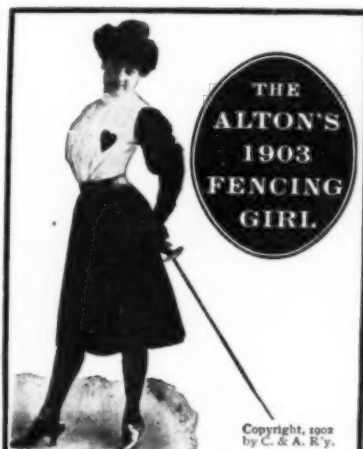
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## THE ANTI-SALOON LEAGUE.

The following resolutions indorsing the Anti-Saloon League movement in Illinois were approved by the recent convention at Jacksonville and unanimously adopted:

Resolved, That we indorse the present Anti-Saloon League movement in Illinois as a practical agency of the church for opposition to the saloon and the general plan of an annual anti-saloon Sunday in each church as a valuable means of arousing and organizing temperance sentiment.

We especially approve the efforts made under its direction to secure a local option law which will make a popular vote against the saloon mandatory and directly operative, and recommend the appointment in every church of a special local option committee of three voters to assist in obtaining this and other needed temperance legislation, the names and addresses of the committee to be sent by the pastor to William H. Anderson, superintendent and general attorney, Springfield.

We pledge our hearty support in the proposed letter campaign to inform our representatives in both houses of the legislature of our wishes upon this question as the first step in a sustained movement to secure our rights, and urge the co-operation of all Christian people in making it widespread and effective.

## WE WANT TO SEND

Free and prepaid to any reader of the Christian Century a bottle of Vernal Saw Palmetto Berry Wine. Only one dose a day perfectly cures indigestion, constipation, kidney, bladder and prostate to stay cured.

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The Genuine Saw Palmetto Berry Wine is made only by the Vernal Remedy Co., Buffalo, N. Y.

## Some Young-Old People.

Mrs. Castlebury writes from Philadelphia to her 75-year-old son in New York that she never felt so gay and jolly in her life as at this very time, and feels quite positive that she will live to be over 100. Her handwriting is like copperplate, it is so steady and clear. At 97 she is planning amusements five years ahead. "Old Man" Cochrane, a highly respected citizen of Brooklyn, aged 93, walks from his home in Lewis avenue to Richmond Hill, a distance of seven miles, to romp on the lawn with his grandchildren. The late Secretary Gresham's mother has just celebrated her 100th birthday, hale and hearty. The advertising collector and assistant advertising manager of the Detroit Free Press is younger at 82 than any other man on the paper. He walks thirty or forty miles a day, takes a drink whenever he feels like it, and plays cards until midnight. James F. Seacor, at 88, superintends his farm and

country place at Pelham Manor, and there is scarcely a day that he does not handle a rake or hoe himself. As a diversion he pushes a lawn mower. There are others. Glory to every green and vigorous old age!—as Chas. A. Dana said.

## THE CHURCH HE FAVORED.

## Philadelphia Gives Reasons for His Religious Leanings.

It is told of the late Senator Matt Carpenter that one day while chatting with friends in a committee room the conversation turned on the relative merits of religious sects. Nearly every member of the party belonged to some church, and there had been an animated discussion, Senator Carpenter pacing up and down, listening intently enough, but saying not a word.

"What church do you belong to, Carpenter?" asked one.

"I don't belong to any."

"Why don't you join one?"

"I don't want to. None exactly suits my views."

"What one would you join if you were to feel forced to a choice?"

"The Catholic, by all means."

"And why the Catholic?"

"Because they have a purgatory, and that's a motion for a new trial."—Philadelphia Ledger.

## The Original Man.

Miss Wayning—To me there is nothing like originality; nothing would give me greater pleasure than to meet an original man.

Mr. Hartless—If you had been born a little sooner, Miss Wayning, you would have experienced that pleasure in the society of Adam.

## The College Professor Again.

"Has that college professor you called my attention to the other day made any new breaks?"

"Nothing especially new. I believe he said yesterday that Homer was a wretched plagiarist who never existed, and that little children should be encouraged to use epithets because they give life and vigor to the most monotonous diction."

## Entirely in Accord.

Wife—If I thought a thing was wicked I'd die before I'd do it.

Husband—So would I.

Wife—Huh! I think smoking cigars is a wicked waste; an impious defilement, in fact.

Husband—then you should not smoke. Hand me a match, please.

## The Combination Oil Cure for Cancer

Was originated and perfected by Dr. D. M. Bye. It is soothing and balmy and gives relief from unceasing pain. It has cured more cases than all other treatments combined. Those interested, who desire free books telling about the treatment, save time and expense by addressing the Home Office—DR. D. M. BYE CO., P. O. Drawer 505, Indianapolis, Ind.

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 Do you have pains in chest or back  
 Do you raise Phlegm or blood  
 Is your throat sore and inflamed  
 Have you bronchitis  
 Does your head ache  
 Is your appetite poor  
 Do you have night sweats  
 Are you losing flesh  
 Are you pale, thin and weak  
 Have you ringing in ears  
 Have you hot or cold flashes  
 Is there dropping in throat  
 Is the nose dry and stuffy  
 Have you a coated tongue  
 Have you stomach trouble  
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 Have you kidney trouble

Any one or all the above symptoms are prevented, removed and cured by the New Slocum System of Treatment.

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